

gay community news

The Gay Weekly

Vol. 4, No. 41 April 9, 1977

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O'Leary: White House Confab "Great"

Carter Aides Pledge To Set Up Series of Meetings

By Neil Miller

WASHINGTON, D.C. — At an historic meeting held in the White House's Roosevelt Room last week, the Carter administration agreed to set up a series of meetings between gay representatives and a variety of federal agencies and departments. The meeting, which lasted 2½ hours and received wide coverage in the media and a protest from Anita Bryant, was an outgrowth of a meeting between Carter aide Margaret (Midge) Costanza and National Gay Task Force co-directors Bruce Voeller and Jean O'Leary, held at the White House in late January.

Among the federal agencies that will hear the case of gay representatives are US Bureau of Prisons (ban on gay publications and MCC ministers); Housing and Urban Development (adding sexual preference clause to their policies); Health, Education and Welfare (funding for gay community services); the Defense Department (security clearances); the US Civil Rights Commission (the issue of jurisdictions); and the US Civil Service Commission (discrimination in hiring).

In addition a meeting will be set up

between administration congressional liaisons and the Gay Rights National Lobby to discuss the national gay rights bill.

No meetings were set up with the Federal Communications Commission and the Internal Revenue Service as it was agreed that "sensitive appointments" were the best way to handle gay problems with these agencies.

The gay representatives also made two specific requests to the Carter staffpeople. They urged that all less than honorable discharges for homosexuality since the Second World War be upgraded, and also that Carter request that Congress make sure that Immigration and Naturalization laws be fairly enforced.

Task Force co-director Jean O'Leary praised the meeting as "really great" and told GCN that "we got exactly what we wanted — to secure appointments." In addition to O'Leary and Voeller, gay representatives at the meeting included Rep. Elaine Noble; Washington feminist Charlotte Bunch; Frank Kameny; Rev. Troy Perry; Betty Powell, New York black feminist; George Raya, San Francisco lobbyist; Myra Riddell, Los Angeles psychotherapist; Charlotte Spitzer, founder

of Parents and Friends of Gays in Los Angeles; Ray Hartman of the Gay Rights National Lobby; Charles Brydon, president of Seattle's Dorian Group; William Kelly, former editor of Chicago's *Gay Crusader*; and Pokey Anderson, vice-chair of Houston's Gay Political Caucus.

Representing the administration side were Margaret (Midge) Costanza, Carter's director of Public Liaison; Marilyn Haft, who was previously involved with the American Civil Liberties Union's Sexual Privacy Project; Cookie Lutkafetter, an official in the Democratic Party; and Bob Maulson, who heads the Civil Rights division of Stuart Eizenstadt's office. Eizenstadt, who led the fight against including gay rights in the Democratic Party platform last July, is now a Carter aide for Domestic Affairs.

Praise From Costanza, Powell

Carter aide Costanza praised the meeting as "marvelous" and said that she wished that "all Americans could have been there and known what discrimination was all about."

Carter press secretary Jody Powell also lauded the meeting, saying that it showed what "America is all about."

"For an organized group who feel they have a grievance, that they are not treated fairly, for them to have a right to put that grievance before high officials and say 'We want redress,' that to me is what the essence of America is all about," said Powell. "What I feel about gay rights or any other group doesn't have a thing in the world to do with it." Powell made his comments on the CBS TV "Face the Nation" program.

Democratic Party aide Cookie Lutkafetter said the gay contingent was "the most professional, well-organized group" that has yet come to the White House since the Carter takeover.

Anita Angry

However, singer Anita Bryant, who has led the fight against a Miami gay civil rights ordinance, had a different view. "I protest the action of the White House staff in dignifying these activists for special privilege with a serious discussion of their alleged 'human rights,'" said Bryant.

"They [the gay representatives] are really asking to be blessed in their abnormal life style by the office of the President of the United States," said

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Discharge Upgrading Appears to Include Gays

WASHINGTON, D.C. — Last week the Carter administration announced a massive case-by-case upgrading of general and dishonorable discharges from the Vietnam War era that appears to include servicepeople discharged for homosexuality. Pentagon officials estimate that 432,000 servicepeople will be eligible for an upgrading of their discharges, but some studies report that the total may be even higher.

David Addlestone, the lawyer for ex-Sgt. Leonard Matlovich and a leader in the amnesty fight, told GCN that "there is nothing (in the plan) to disqualify gays. The details are vague but very broad and I'm optimistic that gay people will be included. It looks good."

Only four categories of armed service personnel from the Vietnam period will be unable to qualify for an upgrading — those whose offenses involved violence or criminal intent, those who deserted from a combat zone, and those who had a court martial conviction that resulted in a bad conduct or a dishonorable discharge.

Addlestone told GCN that he strongly doubted that homosexuals would be disqualified from the program under the "criminal intent" standard.

The categories for ex-servicepeople are extremely broad. Anyone who served a tour of duty in Vietnam without incident, anyone who was

wounded or decorated, anyone who completed a previous tour of duty anywhere without problems, and anyone who participated in President Ford's clemency program, is eligible.

According to Pentagon figures, the 259,521 ex-servicepeople who were given general discharges will now be eligible to have their discharges upgraded to honorable. Although these people are eligible for veteran's benefits, it is still difficult for many to find employment. 173,006 who received undesirable discharges will now be

eligible for honorable or general discharges.

Most gay people discharged for homosexuality during the Vietnam period received a "general undesirable" discharge for unfitness. This discharge was commonly described as the "gay discharge." In the last few years, however, the trend has been away from this discharge to the less stigmatizing "general under honorable conditions" for gay people.

The Carter Administration plans to issue additional details about the program this week.

BAHR, Boston Group, Kicks Off

BOSTON — The Boston Advocates for Human Rights (BAHR), Boston's newest gay rights organization, will step up its campaign next week with the opening of a new office at 73 Tremont Street in downtown Boston and the hiring of a low paid but dedicated, professional staff.

"I'm so excited!" exclaimed Millie Twickler, office manager for BAHR. "We'll be able to make all sorts of contacts and get so many more people involved in it. I never considered myself an activist, but here I am, in the middle of it!"

BAHR was formed over the last three weeks in response to the attacks on the Miami gay rights ordinance led by Anita Bryant and "Save Our Children from Homosexuality, Inc." As reported last week, the coalition of gay and civil rights groups held a press conference announcing an educational campaign to counter the publicity Anita Bryant has been getting. In addition, BAHR is engaged in a fundraising campaign to help Miami civil rights groups in their efforts to save the

anti-discrimination legislation.

A champagne and cheese party will officially open the office on Wednesday, April 15, between 4 and 8 p.m. The public is invited to the opening. BAHR members are specifically inviting some 200 people from women's groups, church groups, black civil rights groups and more.

The BAHR steering committee, the public group that makes major policy decisions for the coalition, is actively seeking new members from both the gay community and the general civil rights milieu.

"Our only qualifications for being on the committee," said BAHR bookkeeper Jeff Morris, "is that we're interested and willing to work."

Other BAHR staff members include Ken Dudley, who will be handling the outreach effort to get more groups involved; David Peterson, who will be coordinating media work and public speaking for BAHR; Bill Byron, fundraiser; and Ken Withers, general coordinator and chairperson of the steering committee.

Gay Expected to Get Wisconsin Nod

MADISON, WI — Jim Yeadon, the first openly gay alderperson in Madison's history, is seeking election on his own in this month's general election. Yeadon, who is 26 years old, defeated 13 other contenders for the city council seat vacated by Robert Wiedenbaum last October. His victory followed more than 3 hours of candidate presentations and a series of 8 ballots. He has served as alderperson since then and is expected to win a full term in the upcoming election.

In an interview with the University of Wisconsin *Daily Cardinal*, Yeadon said that he feels that he is "walking on a tightrope," until election day. Potential rivals have been watching, he says, to use any mistakes he makes against him.

Yeadon, who has been a gay activist since 1969, does not feel that running as an openly gay man has been an error. "I think anybody who brings it (the gay issue) up will sink his own ship," he said.

Yeadon played a leading role in framing the Madison ordinance which extended anti-discrimination safeguards to gay people in Madison.

"I'm a vegetarian and I'm gay, but they're not something I'm going to



Photo by Bill Bland

Jim Yeadon

push on anyone else," Yeadon observed. "I'm willing to educate people on those issues, but I won't say that everybody has to be gay or a vegetarian."

news notes

NY "POLITICAL TRAVESTY"

NEW YORK — A general membership meeting of New York's Gay Activist Alliance has unanimously condemned the appointment of Robert Livingston to the Human Rights Commission. Livingston, a gay man, was appointed to the post last week by Mayor Abraham Beame, despite the fact that the Commission has no jurisdiction over gay rights.

The GAA denounced the appointment as "politically motivated" and one which "does not alter the basic situation of the city's homosexual citizens." The naming of Livingston was also described as "an act of political chicanery" to "bail out the faltering campaign of Mayor Abraham Beame" and a "moral travesty since the appointee is put in the dishonorable position of ruling on the rights of others which he himself does not possess."

During the discussion most GAA members did feel that Livingston was "probably sincere in his desire to help gays win their full civil and human rights." However, the GAA statement noted that Livingston was "unknown" in the gay community and also asserted that Mayor Beame had refused to meet with members of the New York community.



Inez Garcia

INEZ GARCIA ACQUITTED

SALINAS, CA — Inez Garcia, whose case had become a rallying point for feminists throughout the country, was acquitted at a re-trial last month on charges of murdering a man she said helped rape her. Spectators in the packed courtroom here burst into cheers as the 10 man, 2 woman jury announced its verdict.

Garcia, 32, was convicted over a year and a half ago on charges of killing Miguel Jimenez in Soledad, California back in 1974. Although Garcia claimed that she had been raped, the police ordered no examination of her for sexual assault at the time. Although the jury did find her guilty in her first trial and she has served 15 months in prison, an appeals court judge had ordered a second trial for her.

Feminists took up Garcia's cause, viewing her as a woman who had courageously defended herself against attack.

HOUSTON WOMAN'S FRACAS

HOUSTON, TX — Last week, minutes after the Houston City Council abolished Nikki Van Hightower's post as the city's Women's Advocate, Mayor Fred Hofheinz appointed her to the post of Affirmative Action specialist. The all-male council had cut Van Hightower's salary from \$18,400 a year to \$1 a year three weeks ago to protest her support of the ERA, abortion, and rights for lesbians. In her new job Van Hightower will make the same amount of money she had originally made as the nation's first Woman's Advocate.

GAY SOCIALIST FORUM

AMHERST, MA — A forum on Gay Liberation and Socialism will be held on Monday, April 4, at the University of Massachusetts/Amherst's Maher Auditorium. Among the speakers will be David Thorstad, former president of GAA/New York and Boston activist John Kyper. The forum begins at 8 p.m.

BENEFIT IN MARIE'S MEMORY

BOSTON — A benefit in memory of the late Marie Doherty, piano-player at the Napoleon Club, will be held at the Boston Eagle, this Sunday, April 3 at 4 p.m. All proceeds from the benefit, sponsored by the ASMC Motorcycle Club, will go to the Crotched Mountain Home for crippled children. The Boston Eagle will match proceeds raised from the raffle for the home. In addition to the raffle, there will be a buffet.

GAY MEN'S CENTER NEWS

BOSTON, MA — The Gay Men's Center is presently negotiating a lease agreement on new quarters at 718 Beacon Street (between Kenmore Square and Boston University). If all goes well April will see the GMC in its new home. In the meantime, mail, pledges, and donations may be sent to P.O. Box 614, Boston, Mass. 02215.

The next first Tuesday meeting, an event which is becoming something of an institution in the Boston area, will be held at the Charles Street Meeting-house on Tuesday, April 5.

Some activities such as Rap Group, Round Table meetings, and others will continue at the old 36 Bromfield space on a Squatters Rights basis.

ORANGE VICTORY

BELFAST, NORTHERN IRELAND — The gay rights movement in Northern Ireland appears to have won its victory to repeal the province's sodomy laws and to put the province in line with the 1967 English Act. The English Act decriminalized private sex between consenting adults. Belfast's gays expect Ulster Secretary Roy Mason to make an Order in Council within the next month to that effect.

The Northern Ireland Human Rights Commission had accepted in principle on March 11 the recommendations of their sub-committee on homosexuality and the Commission is preparing a report which Mason should receive in early April.

LUTHERANS ON GAYS

MINNEAPOLIS, MN — Gay people should be accepted for church membership despite the fact that their homosexuality must be viewed as a grievous sin, an American Lutheran Church research committee has decided.

Although the Standing Committee on Research and Analysis called for equality under law for gay people, the statement also asserted that "the message of the Scripture clearly is that homosexual behavior is a sin and contrary to the new life in Christ." The Committee says that its "proposed draft" is intended to stimulate thinking and promote discussion.

MAILER MAULS "PERVERTS"

HOLLYWOOD, CA — Norman Mailer, the best-selling author whose views on women have gained him the ire of feminists, has now turned his ammunition on gay people Mailer told a story, attributed to the French philosopher Voltaire, about visiting a male bordello at this year's Academy Award ceremonies: "The first time you go there, you're a philosopher. The second time you're a pervert," Mailer told the audience, paraphrasing Voltaire. The Oscar-thrilled audience reacted to Mailer's attempt at humor in stony silence.

N.H. ANTI-GAY BILL

CONCORD, NH — New Hampshire Lambda, a lesbian organization based in the state, is urging New Hampshire gays to write in opposition to the recently introduced bill that would make it illegal for gay people to "consort" in public. People are urged to write in reference to SB 87 to Sen. David Bradley, Chairperson, Senate Judiciary Committee, State House, 107 North Main Street, Concord, NH 03301.

Lambda has also invited legislators to meet with them and discuss the proposed legislation.

BARNEY BLESSED

BOSTON — Rep. Barney Frank of Boston will receive the 29th Annual Roosevelt Day Dinner Award from the Massachusetts chapter of Americans for Democratic Action on Saturday evening, April 30, 1977. The dinner will be held at the George Sherman Union, Boston University, Commonwealth Avenue, Boston. Cocktail hour begins at 6:00, and dinner starts at 7:30 p.m.

Tickets begin at \$18.50 for subscriptions, student rate \$10 per person. For ticket information, please call ADA at 742-1720, or write ADA, 68 Devonshire Street, Boston, MA 02109.

FOURTH OF JULY BLASPHEMY

LONDON — The Gay News, England's gay newspaper, has been ordered to appear for trial at the Old Bailey on July 4. The newspaper and its editor, Denis Lemon, face charges of "blasphemous libel" brought by anti-pornography crusader Mary Whitehouse. Whitehouse brought her suit after the Gay News published a poem by James Kirkup last June 3, a poem which Whitehouse asserts blasphemed Jesus Christ.

Editor Lemon is in the process of trying to raise 20,000 pounds in order to defend the newspaper. So far only 7,200 pounds has been raised.

NO BAIL FOR BLODGETT

BOSTON — John Blodgett, 25, of South Boston, was ordered held without bail in Suffolk Superior Court recently, after pleading innocent to a series of indictments returned against him by a grand jury in connection with the death of 20-year-old John Asinari of Arlington two years ago. The trial is not expected to begin for several weeks.

contact

By Dai Thompson

NEW HAVEN — Big upcoming news is Gay Rights Week in New Haven to be held April 4-8. The week is sponsored by a specifically-created Coalition for Gay Rights Week. Groups affiliated with the Coalition include various Yale minority groups as well as Yalesbians and Gay Alliance at Yale. The main purpose of the Week is to create an awareness of gay oppression and a sensitivity to the issue of gay rights. The Week will be aimed principally at educating Yale students, staff and faculty, although hopefully the Coalition's efforts will also extend to the larger New Haven community as well. In addition to facilitating general consciousness raising and gaining support for gay rights legislation, sponsors of the Week hope to enlighten the Yale and New Haven communities about the destructiveness of "queer" jokes and other more subtle forms of oppression.

The Week's activities will include a coffee house, a petition-signing drive to show support for gay civil rights legislation, flooding the community with pink triangle signs and requesting that everyone wear a triangle on Thursday and Friday to demonstrate solidarity. The highlight of the Week will be a rally at 12:30 p.m. on Thursday, April 7, in front of Yale's Cross Campus Library. Planned rally festivities are speeches, live feminist music, frisbee playing, the wearing the triangle and lots of dancing — same sex partners preferred, of course.

On April 4, Hartford will host an autograph party for Don Clark, gay clinical psychologist and author of *Loving Someone Gay* at Books and Cheese, 529 Farmington Avenue from 7:30 to 9:00 p.m.

The Connecticut Gay Task Force is looking for fund raising ideas to help the Dade County Coalition obtain a badly needed \$400,000 to pay for the cost of the June 7 referendum as well as for publicity to gain support for the county's gay civil rights legislation. Any suggestions would be welcome. Please write to the C.G.T.F., P.O. Box 514, Hartford, Conn. 06101.

Controversies Spark Maine Gay Symposium

By John Kyper

BANGOR, ME — Maine Gay Symposium IV was held during the weekend of March 25-27, at Bangor Community College. Sponsors included the Maine Gay Task Force, the Wilde-Stein Club of the University of Maine, Maine Lesbian-Feminists, and Growing . . . Sober and Gay. 250 people attended.

The weekend began on Friday evening with a coffeehouse and dance. The program opened Saturday morning with keynote speeches by Karla Jay



Karla Jay, co-keynoter of the Symposium Photo by Lester Stockman

and John Paul Hudson, both of New York. Jay co-edited two gay anthologies with Allen Young, *Out of the Closets* and *After You're Out*, and is currently collaborating with him on a third. Hudson is the author of *The Gay Insider USA*, a guide, and *Superstar Murder?*, a novel.

"There's always the presumption in this heterosexual society that you're straight," Jay stated in her address. "You have to stand up and say 'I'm

gay!'" Coming out is a lifelong process, she said, varying for each individual. In closing, Jay presented the audience with the image that "we should all be midwives to ourselves, giving birth to beautiful dykes and faggots."

In his keynote, John Paul Hudson condemned the "glossy commercialism" of David Goodstein and the *Advocate*, which he said was part of a gay media "backlash" — while the anti-gay "frontlash" against gays continues. "The backlash of big money has happened in our movement," he said. "Those of you who have refused to claw your way up are attacked. I am upset by all the Spiro Agnews, gay and straight, who are uptight with dissent." Hudson writes for the *Advocate's* West Coast rival, *News West*.

He continued: "We're being led to believe we're making it, just because we're seeing gays on T.V. who are not child molesters."

Hudson was also critical of the meeting being held that day between 14 gays and members of President Carter's staff. He accused the National Gay Task Force of dominating the selection of who would "represent 20 million gays" at the White House meeting. "Frankly I don't even think we should be there, all spruced up and looking straight," he said, while gays are expected to play by the rules of a system that is inherently unjust: "What we get is what the system wants to give us."

A local teacher who identified himself as a member of the Task Force defended the NGTF against Hudson's allegations. Another person cited the "danger of moving out of our private closets into a communal cloakroom," referring to the conference.

Workshops included topics like rural gay male life, "conscious parenting," "eradicating crotch consciousness," and lesbians in the country. Hudson

Photo by Lester Stockman



Some of the organizers of the Maine Gay Symposium, held last weekend in Bangor, Me. They are (left-right): Diane Elze, John Frank, and Richard Bulger.

discussed his embattled attempts to get his novel printed in "a gay author in a straight publishing world." Ron Klinker described gay life in Poland, after having lived there for a decade as a student and teacher.

After the workshops there was a brief assembly to organize support for a bill to amend the Maine Human Rights Act to extend its protection to gays in the areas of employment, housing, public accommodations and credit. Although Maine decriminalized sodomy, along with marijuana, two years ago, this is the first year that an anti-discrimination bill has been introduced into the legislature. There was also a speaker on behalf of a lesbian mother fighting for the custody of her child in Essex Junction, Vermont.

The day's activities closed with a vegetarian dinner catered by "Fig O' My Heart Restaurant," of Old Town, Maine, and a dance. At the dance, a male took off his shirt, and was confronted by women who accused him of exercising a "male privilege," because they did not have the same freedom in

public. "If I take off my shirt," one of them explained, "that security guard will make me put it back on." The women were supported by some males.

He explained that *everyone* at the dance should have the freedom to take off their shirts, and he would support the women if they did so. They replied that he would not have to face the consequences. He sat down for an hour, while the discussion continued intermittently, and finally got up to dance — with a shirt on.

The conference closed with a Sunday brunch.

This was the fourth Maine Gay Symposium. The first, in 1974, was held at the University of Maine's Orono campus amid controversy spawned by the attempts of local Fundamentalists to drive the Wilde-Stein Club off the campus. Subsequent symposia have also been held at Orono, and in Portland. Organizers this year included Susan Henderson, Peter Prizer, Nan Stone and John Frank.

Jesuit Tom Sweetin Fights for Ordination

By Philip Gambone

NEW YORK — "You can be flauntingly gay, but you can't say so. That forces the issue." That is the conclusion of Thomas Sweetin, a Jesuit candidate for the priesthood whose ordination has been held up for three years pending the Society's deliberations over his homosexuality.

In an interview with GCN last week, Sweetin reported that his case has been delivered over to the Jesuit Father General in Rome. Previously his ordination had been barred by the local Province of New York. "If Rome bars my ordination, I'll have no right of appeal to any other local province. It will be the end of my Jesuit career," he said.

Sweetin says there is no way to fight his imminent and involuntary dismissal from the Catholic Church's most prestigious religious order. "They have given me the chance to leave voluntarily, offering everything from psychoanalysis to tuition for cooking school. If I left voluntarily it would keep my record 'clean,' but that's not the way I'll go. There comes a time in your life when, even though the carrot is on the stick, you have to say enough."

The actual dismissal order could be from a week to a year away. "When it comes," says Sweetin, "it will be interesting to see what they put down as the reason for my ouster. My provincial once read a statement to me which said that I couldn't keep my own liberation needs distinct from my mission as a priest. I suppose that was meant to intimidate me."

Sweetin does not see his case as an indication of a Jesuit crack-down on the

Society's gay priests. "The issue is that I came out before I was ordained. Once you're in holy orders it's hard for them to get rid of you."

He cited fellow-Jesuit John McNeill as an example. Although McNeill has acknowledged his gayness and written a widely-publicized book supportive of gays in the Church, he has been ignored by the Jesuit hierarchy. Says Sweetin, "They simply write off his work as one more polite but unofficial thesis. Professionally you are simply kissed goodbye if you come out after ordination."

Since his difficulties in the Order, Sweetin has spent time writing and

speaking for various gay church forums such as Dignity, Integrity and the Gay Lutheran Caucus. Recently he spoke at a Catholic girl's high school "somewhere in the East" at the invitation of that school's newspaper editor. He says he has no desire to make future plans until his official dismissal comes. "And then, my first step will be to go right to the press — and they know it."

But another gay Jesuit from Sweetin's Province also contacted by GCN this week does not think the case is as "clear-cut" as it has been portrayed recently. "The Jesuits are much more subtle than this," the priest, who prefers to remain anonymous, told

GCN. "Is it repression solely on the basis of sexuality, or has the public nature of his coming out been mishandled perhaps on both sides? I think we need to acknowledge that ambiguities are present here." He concluded by saying, "Actually I'm not sure what the issue is."

The case of Tom Sweetin has the Jesuit community, both gay and straight, divided, confused and frightened. Only two things are clear: that, after a thirteen-year association with the Jesuits, Tom Sweetin will probably be dismissed; and, that when he is, a lot of people are going to be reading about it.

39 Co-Sponsor National Gay Rights Bill

WASHINGTON — Thirty-nine congresspeople have agreed to co-sponsor this year's National Gay Rights bill. The bill, HR2998, is the same bill that was introduced in last year's session and remains in committee.

The congresspeople who are currently co-sponsoring the bill are: Les AuCoin, OR; Herman Badillo, NY; Jonathan Bingham, NY; Yvonne Braithwaite Burke, CA; George Brown, CA; John Burton, CA; Shirley Chisholm, NY; William Clay, MO; Cardiss Collins, IL; John Conyers, MI; Ronald Dellums, CA; Charles Diggs, MI; Walter Fauntroy, DC; Donald Fraser, MN; Michael Harrington, MA; Augustus Hawkins, CA; Elizabeth Holtzman, NY; Edward I. Koch, NY; Edward J. Markey, MA; Paul N. McCloskey, CA; Stewart Mc-

Kinney, CT; Abner Mikva, IL; George Miller, CA; Norman Mineta, CA; Parren Mitchell, MD; Toby Moffett, CT; Robert N. C. Nix, PA; Richard Ottinger, NY; Charles Rangel, NY; Frederick Richmond, NY; Benjamin Rosenthal, NY; James Scheuer, NY; Patricia Schroeder, CO; Stephen Solarz, NY; Fortney (Pete) Stark, CA; Louis Stokes, OH; Gerry Studds, MA; Henry Waxman, CA; and Theodore Weiss, NY.

Rep. Weiss replaced Rep. Bella Abzug who lost her House seat when she ran for the Senate last year against Daniel Patrick Moynihan. Abzug had been the bill's co-sponsor and prime mover.

The 39 total co-sponsors on the bill this year includes every Member of Congress (except Abzug) who had co-

sponsored last year's Abzug bill plus 12 new co-sponsors. Adam DeBaugh, lobbyist for the bill and Social Action Director of the MCC Washington office, said many of the new co-sponsors were the result of letters to them from people in their Congressional Districts.

DeBaugh said that letters are still needed both to urge Members of Congress who are not yet co-sponsors to do so and to counteract negative mail many congresspeople are receiving as a result, in part, of the campaign Anita Bryant is waging. He asks that copies of all letters to Congresspeople be sent to Congressional File, UFMCC Washington Office, Suite 210, 110 Maryland Ave., N.E., Washington, D.C. 20002.

community voice

michael silverstein remembered

Dear GCN:

I just learned of the death by suicide (on Feb. 13) of Michael Silverstein, a gay liberation activist and writer who lived for the past few years in Oakland, Calif. Michael was intensely committed to the most radical ideals of the gay liberation movement, and over the past seven years gave large amounts of energy to helping to instill a collectivist spirit in our movement.

Michael began attending meetings of the Gay Liberation Front in New York City around the same time I did, in January 1970. He actively participated in the countless debates and demonstrations of those days. Three of his articles appear in the anthology I co-edited with Karla Jay, *Out of the Closets: Voices of Gay Liberation*. Michael was an openly gay teacher on the campus of the City College of New York (and later Hayward State in California) long before there was a Gay Academic Union. In fact, he eventually came to oppose academia itself, seeing the role of "professor" as a peculiar brand of masculinity and power; he developed this theory in an essay which was published, I believe, in a periodical called the *Insurgent Sociologist* (Eugene, Oregon). When Michael lost his job at Hayward, he made an attempt to fight to keep it, but he lost all that, formed the Roger Casement Collective in Oakland, and put his Ph.D. on the shelf.

He suffered through more than a fair share of pain and disillusionment, as gay liberation didn't quite work out the way it was supposed to. One "liberationist," who Michael befriended, decided that Michael was a "bourgeois professor" and he stole Michael's credit cards and went on a spending spree. When Michael and others developed differences with the editor of *Gay Sunshine*, a new paper called *People's Gay Sunshine* was published as a response, but the new paper died aborning after one issue. In an obituary published in the *San Francisco Crusader*, it is noted that Mike was "upset" recently over the demise of the June 28th Union, a political gay group which he had worked on. He was also a member of Bay Area Gay Liberation (BAGL), which recently suffered from internal disputes.

I don't know if the frustrations and disappointments of gay liberation had anything to do with Michael's decision to end his life. I also don't know if it was due to his less-than-satisfactory sex life, which he wrote about with almost alarming honesty in *Out of the Closets*.

I don't know if there are lessons in anyone's suicide, except that for some the pain gets to be too much.

I'm uncertain how to end this, except to say that I am sad and I am sorry. A part of me says that each of us must do more to alleviate the pain and suffering we see around us; I know I have been fortunate to count on the warm support of my friends when I am down and out. Bill Beasley, a California gay activist who knew Mike recently, told the *Crusader*: "The death of Michael Silverstein was a tragedy; he gave so much of himself, and this only leaves me to wonder, did we in the gay community give enough of ourselves to Michael when he really needed us? Did someone fail to say hello when Michael needed a friendly word? A senseless act. We all shall miss him!" And yet another part of me says it was not senseless if it made sense to Michael. I am reminded of a friend's comment that suicide is a right, too. But, in the end, something deep inside me says no to this destruction of life. Yes, we will miss him.

Yours truly,
Allen Young

armchair activists

Dear GCN:

I was grieved to read in last week's GCN that Ellen B. Davis is leaving "Closet Space." Unfortunately, the Davis resignation is just the latest in a series of developments that have made me stop and ponder what direction we can expect the gay movement to go in.

The gay movement is becoming an oligopoly, not because of any power-hungry people, but because too many of its members are willing to sit back and let a few individuals do all the work. What happens is that after two years or so those individuals get burned out.

What did any of "Closet Space"'s critics ever do to help out? Did any of those "armchair activists" ever bother to send ideas to the program? Do those persons who bemoan the lack of civil rights legislation ever send a check to help out the committee that has been working on it?

Please people, if you want to see something done, try pitching in. Send a check, give one day a week of your time, or just write to your legislators. But please remember that the movement is not a spectator sport!!

David Brill

P.S. Ellen, good luck!

fusing gayness and jewishness

Dear Friends:

I would like to add my thoughts to those of other readers concerning the scheduling of two gay conferences for the weekend of 1-3 April, which weekend includes the first days of Passover.

As a gay Jewish male, I consider Passover to be the most important of the holidays. At Passover, we Jews celebrate our liberation from the bonds of slavery. We recognize that not only were our ancestors liberated in Egypt, we also were slaves in Egypt and were liberated. Each Passover, we participate in the ceremony of our own liberation.

The significance of this holiday for gay Jews is, of course, obvious. In fact, as Jews we are instructed to understand that Passover represents not only our liberation from slavery in Egypt, but also our own individual liberation from whatever are the shackles which oppress and bind us in each new generation and situation in which we find ourselves.

In other words, as we participate in the Passover Seder, as we read from the Haggadah, we are encouraged to re-enact our own liberation anew. We once again dedicate ourselves to all human liberation, including our own.

I have been privileged to celebrate Passover the last four years with my communal family. During our Seders, we have emphasized that by moving to the country we are participating in the process of liberating ourselves from the shackles of urban pollution/city jobs/etcetera. As we were slaves in Egypt, so were we slaves in the American urban nightmare. As we were freed from slavery in Egypt, so do we celebrate our liberation from bondage in the city.

This Passover, I will be attending the South-eastern Gay Conference in Chapel Hill, North Carolina. I am bringing with me a Haggadah, my yarmulke, a roast egg, kosher wine, charoseth, matzoh, a shank bone, etcetera. As we get together for dinner on Saturday evening, I will read the story of the exodus from Egypt, and I will remember that I was once a slave in Egypt, and I will remember that I was once a slave in a closet. As I celebrate the one redemption, I will be celebrating the other, for that is the continuing meaning of Passover to each new generation of Jews.

Yes, I recognize that it was insensitive of the conference planners to have scheduled the conferences for this weekend. Nonetheless, I plan to take advantage of this unique opportunity to fuse my gayness and my Jewishness in a way that will enhance both. I hope others will join with me in Chapel Hill. As for those who choose to attend the New England Gay Conference in Providence, I recommend celebrating Passover there as an especially appropriate way of commemorating the continuing fact of human redemption and liberation from all bonds of slavery.

Sincerely,
Bob Schwartz
Afton, Va.

fat-headed mailer

Dear GCN:

After his fat-headed "joke" (via Voltaire) last night before millions on the Academy Awards presentations, Norman Mailer ought to be stuffed and put under glass in some Museum for Homophobes as an artifact of terminal machismo, along with other relics of bigotry like Anita Bryant.

Keep the information coming. You help sustain us all.

In gaiety,
Michael Rumaker

boston and tucson

Dear GCN:

This morning, three black men were found guilty of first degree murder in the Puopolo case involving the slaying of a Harvard University football player.

The killing took place in Boston's "Combat Zone" and, according to press releases, took place while Puopolo was chasing a black girl who had stolen his wallet. The three black men who came to her defense may or may not have known the circumstances of the chase. In any event, Puopolo was killed.

The judicial system swiftly and neatly served its verdict, murder in the first degree.

In Tucson, AZ., this past autumn, four local football players attacked and murdered a physically small man who happened to be a gay activist.

The judicial system swiftly and neatly served its verdict in Tucson as well as Boston.

The four football players were given a suspended sentence and placed on probation for one year.

Any gay person who thinks the struggle for basic civil rights is over is as blind as the judicial system which so blatantly spits in our face.

With great sadness,
Peter Davis



searching inward

Dear People:

Thoughts like waves, rising and falling - crashing, white foam, tiny bubbles oozing slowly onto the sand — Endless! The mind sifting, searching, recycling ideas, values — more thoughts!

Reading through your paper, articles, notices, comments — a feeling of frustration clothes me uncomfortably. The constant cross-currents, anger, separation of people. We have advanced so rapidly technologically, scientifically; but as "human beings" we still seem to be crawling. Or, are we at the adolescent stage of: "me-me-me-first, I'm more important, my ideas are more important (no stopping to consider others' ideas or feelings) . . . If I can't have my way, I'll stomp, yell, slam doors and close off the possibility of coming together and sharing with others . . . I don't care."

A men's center struggling — internal disagreements — social vs. political — power struggles — controls. Gay men vs. gay feminists (and visa versa) — butch, femme — roles, roles, Old Models! What is "gay culture" anyway? What makes the gay "community" different from other "communities"? Aren't we all struggling — aren't we all oppressed in some form or

another (but are we fully aware of who is oppressing us and why?) — and even the thought that we oppress each other for lack of understanding.

Religions beckoning salvation — guilt holds the reins — come join a "gay" church . . . (is that going to erase the guilt?) — or does one have to analyze why one feels guilt and what guilt, if any? and, *who* instigated that trip??? Bars, more bars, larger, gaudier — come sit in semi-darkness, watch the many-colored lights flicker and dance off mirrored walls and floors illuminating some happy faces, but often times too many sad, tense faces . . . tricks, cruising . . . bodies fitted into tight smooth silks . . . "see my ass," *but don't see me!*


Names of gay people involved in politics — various movements — where are they going? what are they really saying and doing? It's nice to be in the spotlight, to be idolized. The power is so nice and so difficult to let go . . . ego building, at *whose expense?* Jump on the latest bandwagon of causes — there are lots of them.

The so-called intellectual gays vs. the non-educated gays (does a degree make one a better person?). The "uptown dykes" vs. the "downtown dykes" — the more feminine male vs. the leather-tight-jean butch male. The size of penises, breasts, thighs, hips . . . "de-hair" yourself, thin is in, fashions make the person (what?), come buy, come try, let us exploit you,

let us take your money, youth is god, "Oh, I'm 30, I'm old" . . . plastic, glitter, plastic people — plastic food. Always the *exterior!*

When are we going to stop playing the games — letting others dictate as to what our lives should be, how we should look, feel??? When are we going to start searching inside ourselves for truths; begin to look beyond the outer garments that make us no different than our straight society that is also swept up into the commercial and false? If we really search deep into ourselves and start re-evaluating our values, goals, seek out the potentials, reach into the strength that is inside and use that strength to widen our views and raise our self-worth, start communicating openly and honestly, discuss with others our fears, doubts, share our joys and warmth, we might even discover the foundation upon which to build solid friendships, love, trust, respect . . . enjoy all the different parts of ourselves, the female and male parts in ourselves . . . enjoy them, be comfortable with them. Maybe if we start looking at ourselves as woman, man, human-being, and cast off the labels and roles that not only society has thrown upon us, but we ourselves, we can start to raise ourselves to a higher level of being — of true humanness and real sister and brotherhood.

Signed—
"woman-being"



gcn contributors

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Second-class postage paid at Boston, Mass. Annual subscription rate is \$15.00.

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The New Hampshire Senate Judiciary Committee now has before it a bill to prohibit homosexuals from consorting together in a "lewd" and "licentious" manner. The co-sponsors of this bill, Senator Robert Monier and I, feel very, very strongly on this matter. A certain chief editorial writer locally in Nashua, who doesn't have the courage to put his name on his dribble, feels otherwise. The Nashua Telegraph has phoo-phoo'd the bill with usual lack of knowledge and understanding. In fact, from reading the editorial it was quite evident the critic of the bill never read or does not understand it. (What else is new?)

The creeping spreading horrors of these militant homosexuals is rampant in New Hampshire. They have "gay" clubs in Manchester. They pushed for a "gay" unit to be funded and recognized on the campus of UNH with full campus standing.

Now I guess there is little one can do to prevent these queers from doing their thing behind locked doors. But the bill in question deals only with their actions in public. We are in a sense protecting our children and our families from being subject to their lewd cavorting.

The most vocal opposition is coming from the homos themselves, who with traditional zest to stand up for "human rights," often forget that victims have rights too!

Maybe society should do more for these sickos who seek assistance in dealing with their problem. Senator Monier and I are not opposed to that kind of help. What we do not buy is that the unpalatable and distasteful lewd carryings-on should be exposed for all to see, especially where it might affect the young and pliable!

If you think for a minute the queers are not hell-bent on imposing their wills and whims on all the rest of us take the case of Anita Bryant, a fine Christian lady whose voice and face are so familiar to us. She is an outstanding person, deeply committed to the Christian way of life. She is deeply

concerned about the erosion of moral principles in this country. She had the courage to speak out against America's growing tendency to recognize and give status to homosexuality. When Anita Bryant dared to speak out against the queers she found herself in deep trouble. In her home city of Miami, the "Gays" organized and began a pressure campaign to intimidate the Singer Sewing Machine Company to drop sponsorship of a TV series in which she was to perform.

If you think the queers are not out for action and militancy then take the case of this dedicated and Christian lady who dared to speak out. We share the feelings of U.S. Senator Jesse Helms who said: "I am proud of Anita Bryant."

Someone has to fight for decency and morality in America and homosexuals are at the very core of some of our most serious moral decay.

We implore you to write every member of the New Hampshire Senate and urge them to pass Senate Bill 86. Do it for Anita Bryant. Do it for your children. Do it for yourself and your State and Country. If you don't do it — who will?

— from an editorial in the southern New Hampshire weekly Broadcaster, signed by Sen. Al Rock (R-Nashua). The editorial appeared on March 23.

The New York Times

No, No, Anita!

Not long ago we expressed pleasure that Miami singer Anita Bryant retained her TV job despite an anti-Anita campaign brought on by her opposition to a Dade County ordinance that prohibits discrimination against homosexuals. Now, due largely to Miss Bryant's efforts, the county has scheduled a special June election to reconsider the measure, and we hope the voters will uphold it. Some correspondents interpreted our support for Miss Bryant's right to speak as support for what she has been saying. Far from it. Miss Bryant's arguments — such as her charge that homosexuals are out to recruit converts among children — are absurd as well as benighted, and county officials are to be commended for extending the area of civil rights to an often abused group. It is good that Miss Bryant is keeping her job; it would be better if she lost her campaign.

— from an editorial in The New York Times, March 26, 1977.

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Utica Club There's nothing phony about it.

Marie Doherty, Napoleon Club's Piano-Player, Dead at 83

By John Fowler

BOSTON — After more than 20 years at the piano at the Napoleon Club, Marie Louise Doherty is dead at 83.

Following her performance at the downtown Boston club on March 28, Doherty returned to her home where she collapsed and died suddenly. She was buried Tuesday.

"Miss Marie is like an institution gone by," said William May, owner of Napoleon's. "We'll never be able to replace her — never."

Miss Doherty spent many years on the vaudeville circuit in her long career of "singing and playing the piano like you couldn't believe," according to May. Her experiences have included performances with Al Jolson and Bobbie Short, and a stint in the Ziegfeld Follies. She spent several years playing nightclubs in Maine before coming to Boston.



"We loved the old darling. Everybody here did," said May, remembering the last two decades that Marie Doherty spent in his club, bringing back songs from the past — and customers — night after night."

Doherty enjoyed reminiscing about her long career and told stories about her years at Napoleon's. She delighted in recalling the afternoon when Noel Coward stopped by for a drink and she played him his "I'll See You Again." She could point out the burn mark on her piano that Judy Garland made, putting down her cigarette and singing away the evening with Doherty on the piano.

"But the old girl went down the way she wanted," May believes, "— with her boots on. She was one of the most fantastic people, a wonderful, wonderful old lady, and she'll always be missed by all of us."

D.C. Bar Pays \$6,250 in Bias Case

WASHINGTON, DC — Eight people who had charged a Washington D.C. gay bar with racial and sexual discrimination have won a judgment against the bar for \$6,250 in damages. The 8 complainants were represented by

National Lawyers Guild staff attorney Joe Stewart and other members of the Guild's Anti-Sexism Committee. The decision, which was handed down by the D.C. Commission on Human Rights on January 31, 1977, was based

on complaints that Interco, Inc., operators of the Grand Central Bar & Restaurant at 901 New Jersey Ave., SE, had a deliberate and widespread policy of excluding women, blacks and whites accompanying blacks.

During a 22 month period in 1974 and 1975, 31 people filed complaints or affidavits with the D.C. Office of Human Rights charging the Grand Central with discriminatory practices, including refusing to admit blacks and women, requiring more identification from blacks and women, and charging

blacks and women admission fees while admitting white males free. The complaints described how customers who challenged the management's admissions policies were ordered to leave the bar or be threatened with arrests. One customer who protested the policies claimed to have been shoved, others said they were verbally abused or threatened with physical violence. In addition to awarding damages and attorney's fees the Comm. ordered the Grand Central to stop its discriminatory practices.

DID YOU SEE?

The Boston Globe

Two dancers were completing a very sensitive scene in a Cuban nightclub, the male holding the female aloft for their final number. He was particularly graceful in his movements, more so than his female partner.

"You see," whispered a Cuban male sarcastically. "Even our homosexuals work in Cuba."

The derisive laughter which followed indicated that everyone at the table felt that same disapproval as he did.

"We don't put our homosexuals in work camps any more," he pointed out. "But we certainly don't let them teach in the schools."

Just then a comedian came out and began to regale the appreciative, delighted audience with a selection of particularly cruel homosexual jokes. When he was finished they gave him a standing ovation, whistling, clapping, cheering.

"We Cubans," one explained, "don't like homosexuals. They are counter-revolutionary."

— from Sally Quinn of the Washington Post's article on her trip to Cuba, which appeared in the Boston Globe, March 23, 1977.



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'Helping Professions' Meet a Sexual Minority

By Lyn Rosen

The Outreach Foundation presented a training workshop on gender identity and cross-dressing for area members of the helping professions last weekend. Approximately 15 counsellors, sex therapists, hotline counsellors and sex education teachers met at the Phillips Brooks House in Harvard Square to learn more about the transvestite (TV), transsexual (TS) and Transgender (TG) subculture.

The Friday evening and Saturday workshops were co-facilitated by Outreach Foundation consultants and members of the transvestite and transgender cultures appearing as their "sister identities" (dressed as their feminine selves). For many present this was their first experience in talking to a member of the culture who was not experiencing problems because of cross-dressing. Friday evening's workshop became a period of adjustment in which the questions were directed mainly to the TV or TG in trying to understand the feelings of the people involved in the subculture.

After a video-tape presentation of the Woman '76 show on cross-dressing and part of an earlier conference, the professionals met in small groups with facilitators and questioned them closely about their cross-dressing experiences: How did the clothes make them feel? Did they feel like they could not express their feminine side without wearing female-identified clothes? How did wives/lovers react? Why did so many transvestites dress in a style that seemed to portray the women of a past generation rather than the casual



Ariadne Kane

women of today?

Most cross-dressers expressed the feeling that wearing the traditional garb of women made them feel less tense, even to the point that their feminine personality became more outgoing than their masculine one. They spoke often of enjoying fabrics and materials that society frowns upon men wearing. Some felt that their use of make-up, stylized wigs, and nylons had much to do with the image of women in the era that they grew up; one expressed the feeling that younger generation cross-dressers may wear different clothing. Another stated that he believed if society would choose rough fabrics for women that cross-dressers would then wear rough fabrics in order

to express their feminine selves.

One felt a great need to be accepted as a woman when acting as "sister;" another said that for many transvestites merely dressing in women's clothing was satisfying whether others accepted them as a woman or not. The TVs present were heterosexual and some were presently married; others divorced. The one facilitator who expressed a desire to become transsexual said that he would choose men as sexual partners after the surgical change. All were extremely verbal; discussion was lively all evening.

The Saturday workshops focused mainly on the situations that the professionals may encounter in their work. Since these people would be dealing most often with those feeling *gender dysphoria* (a discomfort about their gender or their need to cross-dress), the discussion centered around people in the subculture with problems. The morning started with a role-play interview in which a troubled person came for counselling. In small group discussion ways of dealing with the client were discussed. Ariadne Kane, director of Outreach Foundation, gave a talk on the "superculture" which is the current term used by people to describe their culture. A quick course in good cross-dressing techniques was also given.

Later in the day small groups met to discuss the issues that participating members felt were still unexplored. One counsellor asked if there were alternatives to cross-dressing that would satisfy the client's need to present his feminine self. It was generally conceded that there was no substitute in the cross-dresser's mind for wearing clothing traditionally associated with the opposite sex. As facilitator Paula expressed it, "An effeminate Paul would just not be acceptable.

I need the entire personality of sister." Other counsellors presented hypothetical cases, and facilitators gave advice and expressed their feelings. By the end of the day the questions seemed to deal mainly with how to help the person feeling anxiety about gender to cope with it, rather than with the feelings of those people who are happy with their choices.

As Paula said, "I am a happy dresser, not a cross-dresser."

More information on the "superculture" of the TV, TS and TG is available by writing to the Outreach Foundation at TV Outreach, Suite 433, 102 Charles St., Boston, MA 02114. Other suggested resources were Deborah Feinbloom's book *Transvestites and Transsexuals: A Mixed View*, the Gender Identity Service at 80 Boylston St. in Boston. Good hotline help may be gotten by calling Samaritans or the Sex Hotline (617) 620-0438 on Thursdays from 7 p.m. to 10 p.m. Counsellors from both hotlines were present at the conference.

White House

(Continued from page 1)

Bryant, who is president of Save Our Children, Inc.

After the lengthy meeting the gay representatives were taken on a special tour of the White House including the Oval Office. Bruce Voeller of the National Gay Task Force noted that the reception in the Roosevelt Room was a "special privilege." "Usually such meetings take place in the Executive Office Building," he said.

The representatives plan to return to the White House in September for a follow-up meeting. Costanza noted that following that meeting she would welcome a request to meet with President Carter himself.

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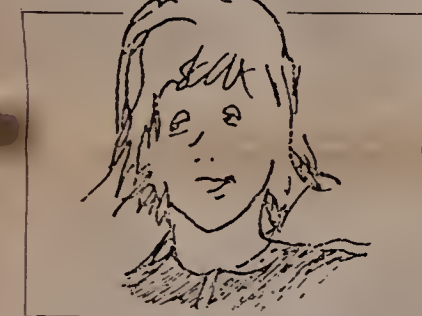
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Sticks and Stones, by Lynn Hall, tells the story of Tom Naylor, a seventeen-year-old boy living in the small rural town of Buck Creek, Iowa. Tom's parents are divorced and his mother and he have moved to this town where she has set up a small store. Tom seems to be a regular guy — competent in academics, sports, social conventions. He is also a skillful and sensitive pianist, which is unusual for this Iowa community. Through his music, Tom meets Ward Alexander, a man in his twenties, who shares Tom's love for classical music. They begin a close and wonderful friendship that is soon branded "dirty" when the town discovers that Ward was discharged from the army because of homosexual acts. Using the maxim "birds of a feather...." the town convicts Tom of being a "fag" and the boy quickly loses his friends, his music scholarship, and a good deal of his own self-value. It is not easy being considered homosexual in rural Iowa.

Hall is careful not to define Tom's sexuality for the reader. The boy lacks any coherent awareness of his attraction to either sex so when the rumors begin he suspects the "worst" of himself. The author could have resolved the uncertainty and asserted Tom's heterosexuality at this point. Instead she accepts his confusion and leaves him open to admitting that both affection and attraction are present in his relationship with Ward. This same kind of confusion is present in many boys' first experience with homosexuality. There is a real attraction to the friendship as well as confusion and fear towards it because of the possible



implications. While most books on the subject capture the reluctant, fearful aspect, *Sticks and Stones* accepts the appealing side also.

The homophobia that leads to the rejection of Tom by his friends and his town is also explored in a sensitive manner. Hall draws skillful portraits of people — the unhappy fat boy who, rejected by his peers (including Tom), thrives on humiliating others; the plain, simple girl who has an unrequited crush on Tom and latches onto the rumor of Tom's gayness to save a bit of her own self-image; the middle-aged waitress in the local hang-out who resents Tom's youth and virility. The book becomes an exploration of prejudice and gossip and the needs that people have for a scapegoat. Most of all, the book looks at the result of this prejudice — the effect of Tom's alienation on his self-image and the near tragedy it causes him. Hall shows us the destructiveness of homophobia as it moves through Buck Creek, Iowa, and poisons one young victim.

While *Sticks and Stones* does not label Tom as gay or straight, it ends in affirmation. Tom realizes that he has been a victim of the town's sickness and must be strong and secure in his own right:

The pattern seemed so clear, in retrospect, that Tom marvelled at his inability to see it sooner. The talkers and the pointers had undermined him. They had touched him with the acid of their suspicions, and the corrosion had spread until he himself had lost sight of the truth.

There was nothing wrong with

me at all until I started listening to their whispers, Tom thought. They brought me down, and I let them. I just placidly let them tell me what I was, and then believed them. "Them." None of those people knew anything about me, really. There's probably nothing wrong with my masculinity, only with my stupid head, for not being surer of myself.

Lynn Hall lets this passage slip by without comment, and perhaps she should have guided her readers away from the convention of equating "masculinity" with "heterosexuality," and also from prizing masculinity so strongly. There is no doubt that she does not fully understand the ins and outs of gay pride and her book suffers from being tolerant of gayness rather than having a full understanding of the subject. For the gay reader, however, the book is a rewarding, though painful, experience. She is able to arouse strong reactions in her readers because she captures the gut-level ugliness of prejudice and gay oppression. Though painful and somewhat inconsistent, the book is important for teenagers because it presents the difficult, all-too-real situation of being ostracized by one's community. And it shows one young man who makes it through the trial and comes out more able to accept himself on all levels.

* * *

John Donovan's book, *I'll Get There. I'd Better Be Worth the Trip*, is a sensitive story about a thirteen-year-old boy who is also learning to understand and like himself. The novel is written from Davy Ross' point of view and captures his maturing thoughts and feelings about himself and his world, and especially about his "special" friendship with Douglas Altschuler, a classmate of Davy's at a private school in Manhattan. Davy has just moved to New York City to live with his mother. His parents are divorced. Donovan shows Davy's alienation from his mother, an erratic, angry, unhappy woman. Although Davy's father seems a warm and gentle man, Davy sees him only on infrequent weekends and the reader is shown that Davy craves a man's affection:

He (Father) puts his arm on my shoulder. I am pleased he does that. I move toward him in the taxicab. He holds me closer to him, and I don't know what gets into me. I kiss my father. It is the first time I've done that since I knew what I was doing and had some control over what I did. He has kissed me before, like this morning when he came to get me at Mother's. But he has never really kissed me as though he wanted to. Not that I remember. He holds me for a minute, and then I guess we decide that men don't get gushy over each other like this, and he lets me go.

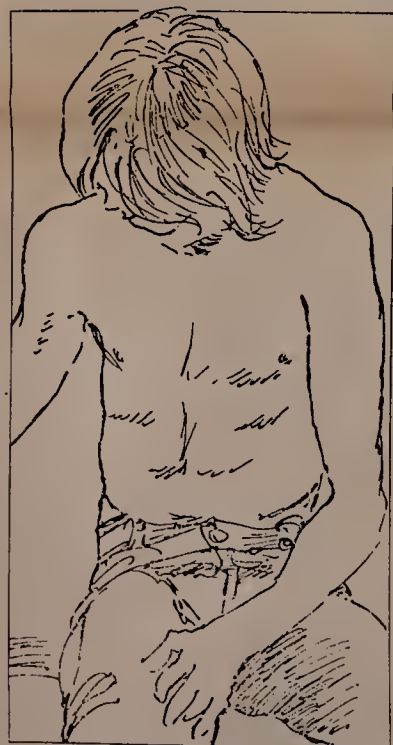
Davy's strongest friendship at the start of the book is with his dog, a dachshund named Fred who he has grown up with. Fred seems to be the most dependable and responsive relationship in Davy's life. Davy's need for affection and honesty are fulfilled by his dog and, if nothing else, the book is a wonderful study of a boy's friendship with a dog. As the book progresses, and Davy begins to mature, Donovan shows Davy's affection shifting from his dog to his friend Douglas.

When Davy first comes to school, Doug and he are rivals. They slowly develop into close friends yet underlying their ball games and school plays and trips to museums is a subtle, undefined tension. This is finally brought out into the open one afternoon when

the boys end up on the floor of Davy's living room "making out." They don't discuss the incident — they avoid it in fear and confusion and their friendship suffers for a time. Finally the tension of the book peaks when Douglas sleeps at Davy's house and they share their first sexual experience. Donovan does not reveal what actually happened between the two boys that night but he shows us Davy's reactions the following day when his friend leaves:

...I have a new way of looking at Altschuler because of what we did together last night. Don't get me wrong, I'm not ashamed. There was nothing wrong about it. I keep telling myself. We got talking about all the girls we had made out with. I told him about Mary Lou Gerrity and how I am more or less engaged to her, and that I haven't made out in New York because of being unfaithful to her. He told me about some girl named Enid Gerber he made out with at summer camp last year, and they are engaged too. That's how it happened.

Like many boys in similar situations, Davy is confused and defensive. Afraid that he is "queer" he takes comfort in the fact that both Doug and he are interested in girls. He later finds comfort in the realization that both boys are good athletes and that means they can't be "that way." When an



incident occurs that opens the whole relationship to his mother's attack, she accuses him of "disgusting and unnatural acts." Davy's father is called onto the scene and he steps in with a mature and sensitive attitude. He acknowledges Davy's "crush" on his friend and explains that this is natural and common. Mr. Ross clearly cares about his son and cautions him only to avoid a lifestyle that would limit himself. Mr. Ross is able to do this in a way that gives Davy's feelings validity and makes the boy more comfortable about the experience.

The crucial incident for Davy is a final talk with Doug, and it is here that Donovan's book is most supportive of gay boys. The boys had not discussed the sexual incidents and Davy had begun to resent Douglas, particularly since he felt that his friendship with Doug was responsible for his dog's death. Davy is torn by confusion and guilt:

Teenage Books Grow Up

By Eric Rogers



During the years when many of us were growing up there was very little information available concerning homosexuality. The gay teenager growing up in the 40s, 50s, or 60s could go to his or her library and clandestinely search the card catalogue, pretending to be researching "homes" or "homogenized milk" rather than "homosexuality."

For all the trouble that one went to, the information to be found was primarily clinical and almost entirely negative. Scanning the index of an abnormal psychology text is not the best way to feel good about being gay. The alternative, however, was to remain ignorant and uninformed, and often tacitly accepting of society's perspective on homosexuality as "unnatural," "sick," or "disgusting."

The teenager of the 70s is growing up in a somewhat different world. Gay people are visible today and the visible diversity of the gay community has started to break down many stereotypical conceptions that the media has held of homosexuals. Many high school sex education courses deal with gay issues, although frequently in the same part of the course that covers venereal diseases and prostitution, very distinct issues. The word that could not be spoken to teenagers twenty years ago now pops up throughout the mass-media — television, movies, and literature. One should not assume, however, that just because it is now socially acceptable to discuss gayness as an issue or even to "know a few of them," our young people are being presented with a healthy, realistic picture of gay people. They are not. The mass-media continue to present gay people as primarily pitiful people who are psychologically warped and socially inept. While twenty years ago it might have happened that a teenager had no exposure to gay people, today the teenager has frequent exposure to tragic gay characters and lacks almost any contact with strong, proud gay people.

Over the past five years many books written for teenagers have appeared with gay characters or references. Unfortunately most of these books do not explore these characters in any depth and serve only to reinforce old stereotypes. Judy Blume, perhaps the most popular contemporary author of books for children and teens, includes one such character in her latest book *Forever...* Her gay character Artie is so confused and fearful about his sexuality that he tries to hang himself and he can't even do that successfully. He gets taken away to a psychiatric hospital and the other characters feel sorry for him and try to "understand." Such characters are not uncommon in recent books.

While the teenage boy does not need to frustrate himself today reading and rereading *A Separate Peace* in order to find some even-latent gay relationships in literature, most of the characters leave the reader with only negative feelings. There are a few recent books, however, written at this "young adult" level, which explore homosexuality beyond the conventional limitations. While these books have their flaws and stereotypes, they serve as an indication of the gradual "coming out" of young adult literature and, for the time being, they're the best that we've got. Though it would be exaggerating to say that these books advocate a young person acting on his sexuality, they all take homosexuality out of the closet of taboo and place it into a forum for consideration.



Sticks and Stones, by Lynn Hall. Follett Publishing Company, 1972.
I'll Get There. I'd Better Be Worth the Trip, by John Donovan. Dell Publishing Co., 1969.
Trying Hard to Hear You, by Sandra Scoppettone. Harper & Row, 1974.



"Look, Altschuler," I say after a few minutes. "I think we have to talk about this queer business."

"OK."

"That was a very peculiar-night, wasn't it? I don't want you to think I've done that before."

"OK," Altschuler says.

"Is that all you can say? I mean, didn't it upset you?"

"Sure it did. But it didn't feel wrong. Did it to you?"

"Look what happened."

"What happened to Fred had nothing to do with what we did."

"Maybe it did."

"Go ahead and feel guilty if you want to. I don't."

"You don't, really?"

"No," Altschuler says.

"I guess the important thing is not to do it again," I say.

"I don't care. If you think it's dirty or something like that, I wouldn't do it again. If I were you."

The contrast of Doug's attitude with Davy's presents two different, though equally real emotions to a boy's first gay experience. Donovan's book seems to be an honest portrayal of a boy's feelings during his early adolescence. The book may seem simplistic to adult readers but a boy reading the book will be able to identify with Davy's confusion and ride through the pain with him. Most of all, the book is about the growth into adolescence, and, as we see Davy confront the confusing and uncomfortable feelings he has, we are watching a boy beginning to accept the responsibilities and personal honesty of adulthood.



Trying Hard to Hear You, by Sandra Scoppettone, approaches gay issues from the viewpoint of the girl whose best friend is coming out. Camilla Crawford records the happenings of the Summer of '73 in a small resort community on eastern Long Island. Camilla's crowd is the "townie" crowd, mostly year-round members of the community, with some "summerfolk" thrown in for variety. The book focuses on Jeff, Camilla's best friend of many years who has returned to the island after a year at

college. That summer Jeff begins a relationship with Philip, a boy Camilla had been dating. Because they are part of the same limited social circle, it is difficult for the two young men to keep their relationship discreet. Finally they are discovered in the bushes at a party and the crowd erupts. They are ostracized by all their friends, the boys and the girls, and even Camilla cannot accept Jeff's gayness.

After this point the book loses a lot of its credibility and a lot of its value for gay people. The rest of the book is a nightmare of homosexual intolerance. Besides the catcalls and fag jokes the boys must put up with, there are several incidents of physical violence, including one torture scene on the beach at night when the gang of boys strips and ties Jeff spreadeagled on the beach and prepares to tar and feather him. Surely we aware that young people frequently react to homosexuality in fear and anger but for these fairly sophisticated people to turn on their friends in such an extreme manner and to react in such violence is shocking and, at least to this writer, unbelievable. If realism is what Ms. Scoppettone is aiming for, she has missed her mark and if she is aiming for something else, one must question what it is. A gay teenager reading the book will be terrified — it confirms the greatest fears that a young person could have.

On the other hand, the book tries to present the attitude that being gay is fine and natural and just a somewhat different sort of lifestyle than being straight. Camilla's mother, towards the end of the book tells her daughter, "Homosexuality — and that includes lesbianism — has been part of life as long as there have been people and it always will be." Although the theme of the book involves this "gay is good" attitude, one must wonder whether the overall emotional impact of the book would make a teenager even more fearful of coming out than he or she already is.

The book is not focused on being gay but on reacting to a close friend's gayness. Scoppettone tries to show the reader that what a young person needs most is support and caring. Camilla has deserted Jeff and there is no way that she will ever remove that scar from their friendship. When she first finds out that Jeff is gay, Camilla runs to Dr. Reuben's *Everything You Wanted to Know About Sex* and reads and accepts Reuben's homophobic statements. Camilla chooses to follow Reuben and the mob rather than trust and support her best friend. At the end Camilla finds that she must accept responsibility for her actions and the tragedy they bring about. Scoppettone shows us the results of the oppression of these young men and the book ends with a sad, though strong, Jeff going back to school.

* * *

Reading these three novels brings up many important issues. Because of the limited books available to young adults on gay issues, we must acknowledge the importance of these books in forming images of gay people. If we also assume that many gay teens will find their way to the books, we must also be concerned with the identification that the reader will inevitably make with the gay characters. It is important for a young person to feel that he or she is not alone in the closet and that the fears and frustrations that they experience are common and valid. These three books succeed in this area — they all mirror the confusion and hesitancy that many young people feel and they show that this confusion is a result of conditioning by society.

In other areas, however, these books let the reader down. Their assumption about the kind of home-life that fosters

a gay boy is consistent with all our stereotypes. In *I'll Get There...* Davy's mother is portrayed as an angry, unstable woman who cannot control herself, let alone support her son. The same kind of mother is seen in Scoppettone's book. Aside from being negative, insensitive women characters, the authors seem to be saying that this kind of woman will make her son hate all women and, for this reason, become homosexuals. But an even more harmful view is seen when one looks at the fathers of the boys. In one of the books the father is dead, in the second the boy has little contact with his father, and in the third the father is emotionless and cold, alienated from his son. As a unit, these three novels seem to make a statement that says "See boys. You're gay because you never got along with your mother and your father wasn't around enough." This assumption that the books make is too simplistic and limited to be accepted without challenge.

The books also tend to show the results of "coming out" in a similar manner. The gay teen who has not come out and may have no exposure to real gay people may read these books and decide to stay in the closet. In all three books we find that the tensions that build up due to repression build into a violent, tragic incident that the authors, and the reader, must link to coming out. Davy believes his dog got killed because he was too busy with Doug. Philip's experience with Jeff leads him to death, and Tom Naylor's brings him very close to it. The books



seem to force gay teens to connect their sexuality and their growth into adulthood with violence and tragedy. Perhaps the violence is meant to just spice up the books, but the effect that so many awful experiences linked with coming out might have on a reader cannot be denied.

It seems that these books have the same problems that gay adult fiction has. They all seem to share the assumption that it is okay or easier to be gay as long as you are white, masculine, and middle-class. *The Front Runner* applauds gay characters who are athletes and ridicules those who are campy and not "masculine." It seems that these young-adult books are doing a similar thing. They accept homosexuality, but only in the context of white middle-class values. The book that deals with homosexuality for third world people or working-class teens just hasn't been written yet. Perhaps this is because the publishing field is dominated by the upper middle-class, but again it seems that literature is conditioning our young people to think that it is fine to be gay, as long as you become a successful doctor or lawyer someday.

A new generation of gay people is coming into the community — a generation that might come out while in high school and avoid long years of repression in the closet. Unfortunately, literature written at their reading level is fraught with problems — stereotypes, biases, limited perspectives. These books might not be as supportive as we'd like, but at this time, they're all that's available. Perhaps the future will bring a literature that promotes healthy role-models for gay youth.

The Vikings Demystified

By Ken Sjonnesen

Motorcycle clubs are a mystery to many gay people. I frequently hear some of my radical gay friends accuse the men in the leather scene of being "straight" or "macho," and some timid gays are fearful of entering a leather bar. To these people I say that the men in leather are our gay brothers, and the fear and loathing of one gay for another can only hurt us in this hour of political conflict with the straight world.

For the sake of demystification, I intend to write a series of short articles highlighting the Vikings, Boston's oldest motoring club, to enable people to judge for themselves just what the club scene is all about.

The Vikings were founded in March, 1969, just one year after the first East-Coast clubs were founded in New York City. The first business meeting was held at the Shed (which by the way is one of the oldest leather bars in the country) where the name Vikings Motoring Club was chosen above several other offerings. The first meetings witnessed a great deal of discussion about the purpose of the club and the criteria for membership. Overall it was decided that the purpose of the

club was a social one, and that membership should be based on personality rather than physical appearance.

In the early days of the gay motorcycle clubs, gay organizations outside of the bar were scarce, and the clubs offered an ideal opportunity for gay men to join together for mutual support and socializing.

The members come from all walks of life — students, bartenders, business men, teachers, etc. — and various age groups. About 45% of the members are into S&M to varying degrees. The main thing the men have in common with one another is their preference for wearing denim and leather, and for being surrounded by other men of similar tastes.

The Vikings sponsor the annual Leif Ericson run in late August, at various campsites around New England. Then 300 men from around the country converge on an isolated campsite for a long weekend of partying, meetings and games, without the hassles of

interference from the straight world. The annual run is a major engineering project, with all the details worked out by their 21 members. Months of planning and absolute cooperation is necessary among the club members in order for the event to be a success. Every MC across the country sponsors annual runs, and friendly competition between the clubs to outdo each other, results in continually improving the quality of the runs. Incidentally, the Vikings are currently looking for an

appropriate campsite for this year's run, so if anyone knows of a good location contact GCN.

The club also does fund raisings for various charities, to which they devote a lot of time and energy. Other activities include weekly club night, Thursdays at Herbie's Ramrod Room, as well as monthly meetings. Many of the meetings are open to guests, so if you're interested in attending such a function, you can go and meet some of the club members at club night.

Ginsberg Triumphant

By Charley Shively

Singing, reading, playing his harmonium in Cambridge last week, ALLEN GINSBERG demonstrated a continuing capacity to draw and enlighten standing-room only crowds. He appeared March 23 through 26 in two shows a night at Passim's Coffee-house, accompanied by several musi-

cians including his lover of over twenty years, Peter Orlovsky.

On the banjo, Peter delighted the mousse, torte and espresso audience with a wild meditation/delight/rhapsody on raspberries. The influence of Tibetan guru Chogyam Trungpa, Rinpoche of Naropa Institute appeared

(Continued on page 12)

The USA and Canada directory of bars, organizations, businesses, mail order, publications, etc. for gay women and men, published May and November. \$5 at your bookstore, or \$6 by first class mail from Renaissance House, Box 292GCN, New York, NY 10014.

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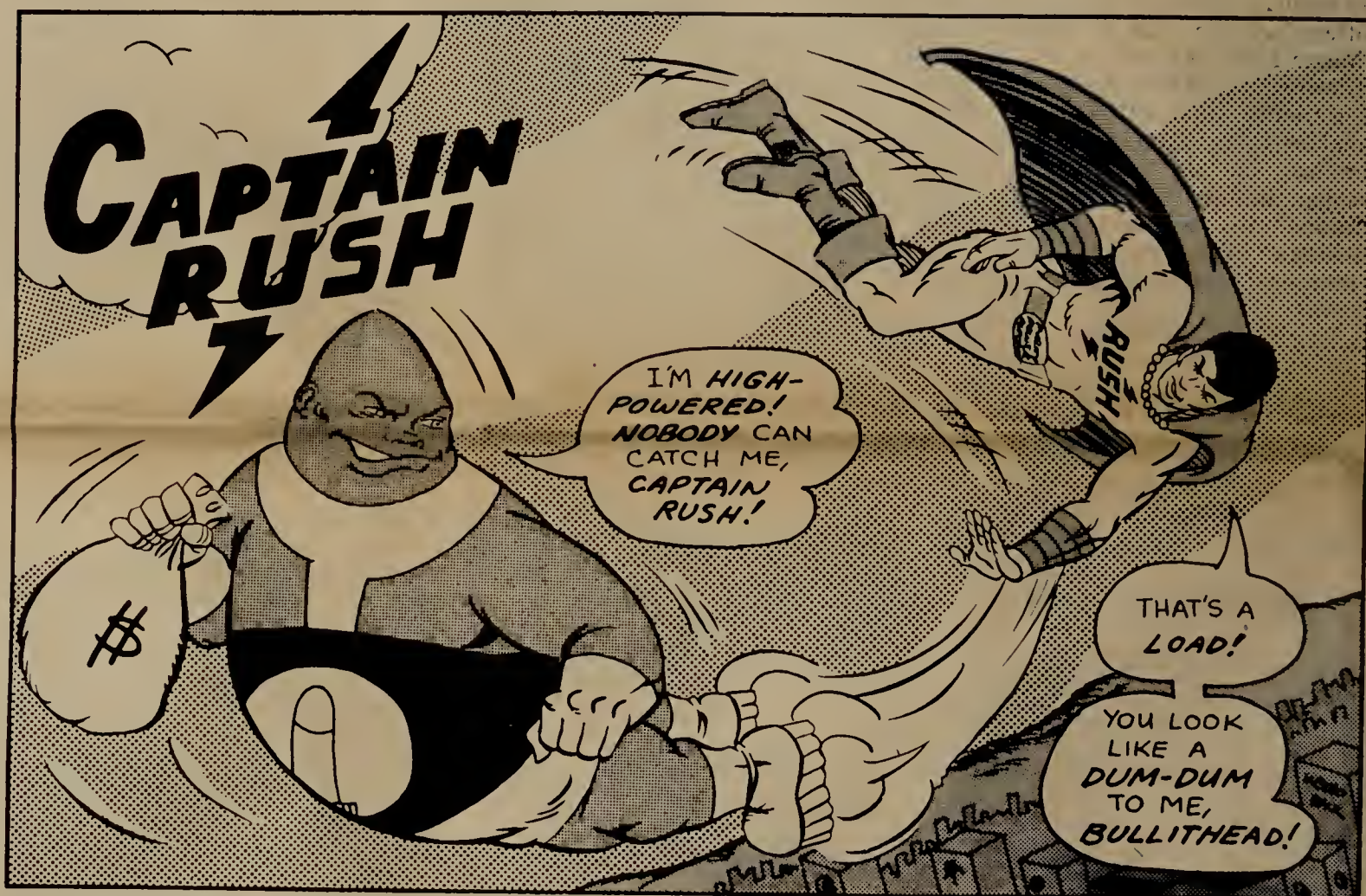
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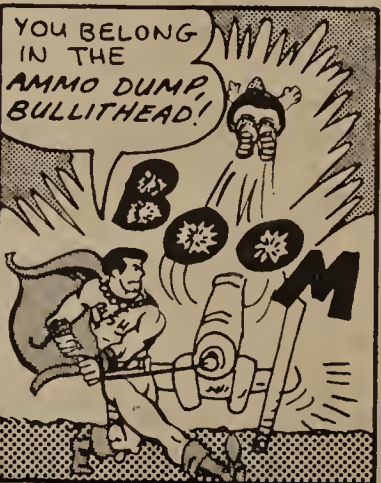
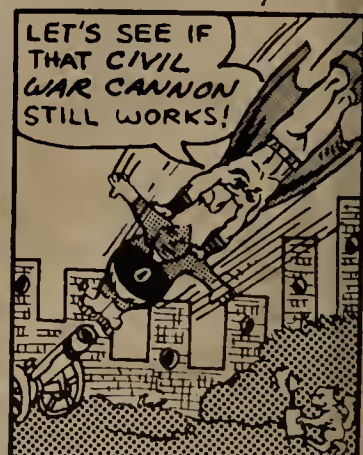
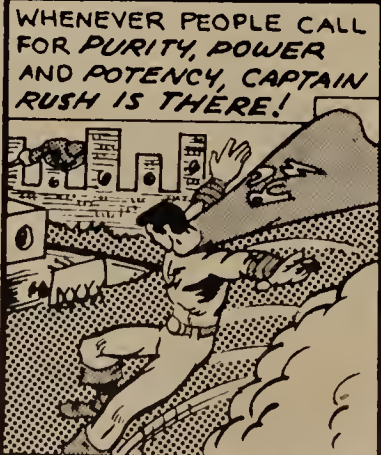
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MONEY ORDERS RECEIVE SAME DAY SERVICE

By Don Shewey

Ten years hence, when critics look back to acknowledge the American playwright of this hodge-podgy decade most likely to succeed O'Neill, Williams, and Albee in our 20th century dramatic heritage, one of the prime candidates will certainly be John Guare. A veteran of the legendary Caffè Cino who entered the limelight in 1972 with the award-winning "House of Blue Leaves," Guare is currently represented on the scene by two plays, "Rich and Famous" at Boston's Wilbur Theatre (imported from Providence's Trinity Square Rep) and the New York premiere of "Marco Polo Sings a Solo" which just ended a limited run at the Public Theatre.

"Rich and Famous," which debuted at the Public last year, examines success and failure American-style by tracing the travails of playwright Bing Ringling on the opening night of his first production, an autobiographical work based on Dante's "Inferno." When the play is slammed by the critics and sabotaged by the producer, Bing has to face the consequences of disappointing the high expectations of his friends, his family, and most of all himself. "Marco Polo" tackles an equally ambitious theme — the modern world's myopic sense of history and the resultant scarcity of heroes — but suffers badly for lack of coherence. "Marco Polo" is set on an icy island off Norway in the year 1999; the world is in trouble, what with New Zealand bombing Toronto and Italy falling into the sea, and the survivors of the waning century are suffering an identity crisis as the new one approaches. "What do you call the first decade of the century," they fret, "the zeroes?"

Whereas in "Rich and Famous" Guare's zooley seriocomic imagination triumphs over the basically dumb premise, his lack of restraint in

Guare's Rich and Famous

"Marco Polo" depletes the overview, and the thread that unites his wacky characters and improbable plot escapes like hot air from a punctured balloon. Nonetheless, the playwright has a mind like a department store on roller skates and a gift for the language of offbeat comedy that won't quit. And despite the craziness that runs through his plays, Guare is a serious thinker; the theme he keeps coming back to is the struggle for identity in our media-fixated times. His capacity for capturing a very real reflection of life and people is demonstrated most admirably in his portrayal of gay characters.

While "Marco Polo"'s outrageous personae and exceptional actors (especially Joel Grey and Madeline Kahn) provided scattered moments of great entertainment, the most riveting scene in the NYC production featured a show-stopping monologue delivered by Anne Jackson as Mrs. McBride. Her son Stony (the leading character, played by Grey) is a renowned screenwriter attempting to fashion a comeback vehicle for his once-famous actor-father Lusty, and while the men in the family have made their mark in the world, Mrs. McBride has simply lurked around the house becoming an aging flowerchild and spaced-out heroin addict. Suddenly in one brilliant, bizarre speech, she informs Stony that she is a transsexual.

As a boy named Elliot, she had fallen desperately in love with Lusty. He underwent a sex-change in order to win and wed Lusty, only to discover, post-nuptially, that Lusty had been in love with Elliot and refused to have anything to do with his female counterpart. Moreover, in a miracle of modern

medicine, Stony was conceived by her being impregnated with a sperm deposit made by Elliot prior to the sex-change, thus making Stony the first truly androgynous person in history. (!!!) This one amazing, compact, and coherent scene captures the essence of Guare's theme better than the rest of the play combined.

The character of Anatole Torah in "Rich and Famous" is interesting as written and made even more so by the way it is played in the Trinity Square production by Timothy Crowe. A hyperactive, hypersexual mediocre musician, Torah is collaborating with Bing Ringling on a musical adaptation of Homer called "The Odiad" in an attempt to get at Bing's childhood friend, superstar Tybalt Dunleavy. Neurotic about growing old and unattractive, Torah explains (in another amazing Guarean monologue) that he lets out his frustrations and tensions through periodic visits to Berlin's "death bars," which make the Anvil sound like Howard Johnson's. In the New York production, Anatole Torah was played as a stereotyped lecherous queen in a guru gown and long black wig — an unfunny gay caricature. But in Trinity Square's version, the character becomes funnier, more real, and more effective since Torah is a youngish, very masculine man in tennis togs. This liberated portrayal does a great justice both to Guare and to gays. The interaction and sexual tension between Bing and Torah become much more credible (and sensual), and Torah becomes a real, recognizable gay man, particularly in his anxiety about his appearance and his specialized violent sexual habits.



Four superb actors and a super-snazzy production transform John Guare's play about a poor and unknown writer into an exciting theatrical event loaded with wit, absurdity and stone-sober truth.

Which, of course, is not to say that Anatole Torah is the most sympathetic gay character ever written, but a gay creative artist into S&M is certainly a plausible representation of one aspect of contemporary gay life. What impresses me about John Guare's characters, especially gays, is that no matter how extreme or exaggerated they become (and the two described above are obviously extreme examples), they are human to the core with natural desires for love and self-esteem. And, most importantly, Guare is one of those rare playwrights who include gay people in his plays not for the sake of sensationalism or of trendiness but because they are an intrinsic part of his life, and he treats them that way.

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Margie Adam — New Feminist Voice

By Jacqui Mac

Margie Adam has come out with her first album, *Margie Adam, Songwriter*, released by Pleiades Records, a new independent women's recording company in California. Margie is well-known as the co-producer and back-up vocalist on Cris Williamson's *The*

Changer and the Changed, pianist on Meg Christian's *I Know You Know*, and keyboard player on Casse Culver's *Three Gypsies*. In addition to the release of her album, Margie will be performing at Boston's Jordan Hall on April 15 and 17 for the benefit of the feminist newspaper *Sojourner*.

Margie Adam, Songwriter, is a refreshingly sensitive, gentle yet precisely artistic production of music written, arranged, performed, and produced by Margie. Her piano is magical and her voice is an instrument that touches me the way music boxes did when I was young (and still do now).

Her music is sometimes jazz, sometimes blues with a touch of classical piano. It is occasionally underlined by the Salsa sound on congas. Her songs portray the many facets of our experiences as women — humor, anger, hope, completeness, yet always in celebration.

This first LP includes two piano instrumental pieces, *Rag Bag* and *After the Drought*. There are no words and somehow I know what these songs (her piano) are saying. *Margie Adam, Songwriter*, is a multi-layered expression of the dynamic artist and woman as Margie shares her anger in *I've Got A Fury*, her sensitivity in *Beautiful Soul*, and her humor in *Sleazy*. And if you listen closely, you'll hear Meg Christian and Chris Williamson doing back-up vocals and guitar accompaniment with Linda Tillery on drums, congas and harmonica, and Kay Gardner on flute.

You can find this LP at all of your local women's bookstores.

Tickets for Margie's concert are \$3.00, \$4.50, and \$6 and are on sale at New Words Bookstore and the Jordan Hall box office.

Ginsberg

(Continued from page 10)

not only in the chants performed and the spirit of the readings/music but also in the brochures urging those interested to attend the meditation and study centers in Cambridge (169 B Upland Road) and in Colorado.

Gay males in the audience cheered (while several straights squirmed) when Allen read his beautiful contemplation of sweet-young-boy asses spreading their cheeks. The poem forms something of an accompaniment to his celebrated "Please Master," which portrays the cocksucker's vision. The "come" poem gets more into fucking — anal canal contrasted to upper orifice. The poem was dedicated to *Fag Rag* and the Boston gay community generally.

The show climaxed with the Poet reading from parts of a newly written epic-length poem. The work fuses words and emotions from his father's recent death, Ginsberg's own growing older, his recent reading of every word written by William Blake, and sharing all this with an eighteen year old poet/"messenger." Ginsberg surveys the young man's limbs freshly entwined in Blake, and he flashes back on all the limbs he has tenderly caressed. Out of the case of the death-dealing wastes of such things as the New Jersey (sixteen-and-more lane) Turnpike, reaffirmation, recreation, and regeneration surface.

Ginsberg sang some poems from William Blake which he had "tuned" or set to music. What Ginsberg wrote

about these songs in 1969 could also be written about his own latest work: "For the soul of the Planet is Wakening, the time of Dissolution of Material Forms is here, our generation's trapped in Imperial Satanic Cities & Nations, & only the prophetic priestly consciousness of the Bard—Blake, Whitman or our own new selves—can Steady our gaze into the Fiery eyes of the Tygers of the Wrath to come."

Although still in manuscript, the parts of the long poem read reminded me of the earlier *Howl* (1956) and *Kaddish* (1961). I was overjoyed to find the regenerative powers which have brought so many into consciousness still flowing strong in Ginsberg.

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people, places and flings

By David Holland

Let's dive in . . . Rumor (my main source of questionable gossip) has it that Ms. Lily Tomlin will be returning to Boston in the near future. I picked up this piece of information at the inimitable Fan Club, the city's new (or should I say first) ambi-club. The Master of Ceremonies, who is affectionately known as Rudd, is a well of stories — Hollywood parties and star-studded anecdotes from Maine to L.A. If you're a club connoisseur, it's a visual experience to take in. It's at the very tail end of Warrenton Street, and when the sign says proper dress, it's telling no lie. Well I got off the track a moment. The Tomlin rumors have something to do with another Elaine Noble benefit sometime after Ms. Lil cleans up Broadway. After her last appearance here I think most will feel she's welcome by the home-fires any ol' time . . . Somewhere is now charging a dollar cover on weekends. This gives me a chance to leak a few feelings from some club owners. I don't know if this is particularly true for Somewhere, but the newer clubs are beginning to put a price on entrance for a very specific reason. It seems that people are finding the cheapest place to

drink and, at the desired point of liquored-giddiness, hop up and head for the discos. By that time the interest is in dancing, not in drinking. Consequently it's killing some of the best dancing spots in town. So don't be surprised if door charges start rising or clubs shut down altogether . . . My second soliloquy will be briefer: Support our advertisers — they're our financial life-blood. *Par exemple*: If you want to whet your gullet with hops and barley at Sporters or the new Community Club — Do it with Utica Club . . . Monsieur Kopay's account of coming-out in the locker room has returned to the printers for a third run. That little hotcake is coming out of Arbor House at a selling rate of 650 copies per day . . . For those cheering fans of Tennessee Williams, there's a full schedule of up-coming events. In town, his new play, making a pre-Broadway run, opens mid-April. I've heard little to nothing about the play, "Vieux Carre," but after his "Red Devil Battery Sign," which suffered a quick self-destruction, I'll be pensive waiting. Elliot Norton will be interviewing the play's actors (including Sylvia Sidney) on Channel 2, April 12, at 7:30. And finally, the next issue of



Backstage of "Sleeping Beauty." The results of the work and practice, sweat and toil will be presented this coming week at the Music Hall. Boston Ballet's "Sleeping Beauty," 542-3945 for tickets.

"Esquire" will feature a new short story by Williams. Whew! . . . Don Embinder's late-night New York TV show is getting lots of press. It's ranging from lukewarm to chills. The biggest freeze is over the recent segment about Warren Beatty and his reputed affair with Justine Ormond, who is starring in a new film with C. Deneuve called "Triangle." Ormond, by the way, is doing all the reputing . . . Two good ones for you brought to you by those cinestates at the Welles. How about a film festival of Bette Davis and M. Monroe? And a Fassbinder fest, as well? That's the word. And to hold you over until they arrive on the docket,

Fassbinder's "Mother Kusters Goes to Heaven" opens soon . . . I just opened a letter informing me about the opening of "Nasty Habits" at the Cheri on April 6th. "Habits" is the current satire with Glenda Jackson, Geraldine Page, Melina Mercouri, and Sandy Dennis, to name but a few . . . The Cambridge Ensemble is performing "Br'er Rabbit" for the little ones or those with similar imaginations. It's a theatrical production of the Uncle Remus stories (Tar-Baby and the rest) put on by those who brought us "Gulliver's Travels" . . . C'est tout? Pour cette semaine, c'est tout.

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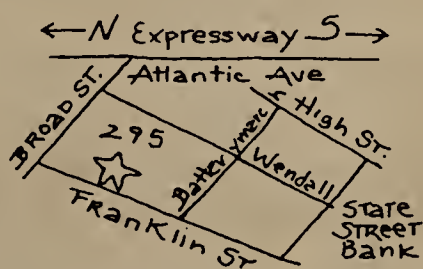
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penpals

We get many requests from gays in prison to put pen pal ads in for them. Limited space prevents us from printing as many of these ads as we would like to, since the prisoners do not have the funds to pay for their ads. We will print more if anyone out there is willing to contribute. For each \$3 we receive we can print one more pen pal ad. Send checks to Penpals, GCN Box k92. (c)

I seek to correspond with a person who is proud of himself and who can respect a man who is trying to reorganize his life. Alonzo Felder 141-252, P.O. Box 787, Lucasville, OH 45648. (39)

Handsome young convict due to be released in 1977 wants to live in Boston, wants to correspond with liberal minded male. I'm 20 yrs old, 6'1" tall, 170 lbs, blond hair, blue eyes. Write: Carl Overstreet 4615, Box B-79799, Jamestown, CA 95327. (39)

publications

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LESBIANS OF R.I.
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Cambridge Gay Political Caucus, P.O. Box 218, E. Cambridge 02141 492-3433	Dig . . y, P.O. Box 1554, NYC 10022
Cambridge North/Battle Gays - Write c/o Gay Legislation 661-9362	Gay Activists Alliance, P.O. Box 2, Village Sta., 10014 677-6090
Cambridge Women's Center 354-8807	Gay Media Coalition, c/o The Women's Center, 243 W. 20th St., NYC 10011 924-9434
Cambridgeport Gays, c/o GCN, Box 6500	Gay Men's Health Project, 74 Grove St., rm 2RW, NYC 10014 691-6969
Charles Street Meetinghouse 523-036	Gay People at Columbia, Columbia U., NYC 10027 280-2574
Civil Liberties Union of Mass. 742-8020	Gay Switchboard 924-4036
Closet Space (WCAS 740m AM) 523-1081	Gay Teachers Assoc., 204 Lincoln Pl., Brooklyn, 11217 789-8176, 636-9827
Daughters of Bilitis 492-6540	Gay & Women's Alliance for Responsible Media, 370 Lexington Ave., Suite 416, NYC 925-2619
Dignity, 102 Charles St., Box 172, Boston 02114 739-1091	The Glines, 260 W. Broadway 925-2619
Elaine Noble (Rep.) 727-2584	Lambda Legal Defense, P.O. Box 5448, Grand Central Station, NYC 10017 758-1905
Evangelicals Concerned 894-3970	Lesbian Feminists Liberation, c/o Women's Center, 243 W. 20th St. 691-5460
Fag Rag 536-9826	Lesbian Switchboard 741-2610
Fenway Community Health Center 267-7573	Lesbian Society, 59 Christopher St., NYC 10014 691-1066
Fengay, c/o Tom Nylund 267-1066	MCC/New York, 201 W. 13th St. (corner of 7th Ave.) Sunday worship 7 pm 691-7428
Focus, Women's Counseling, 186 1/2 Hampshire St., Cambridge 876-4488	National Coalition of Gay Activists, P.O. Box A-711, Grand Central Sta., NYC 10017
Fort Hill Faggots for Freedom 445-6676, 440-8551 or 427-1893	National Gay Task Force, 80 Fifth Ave., Rm. 506, NYC 741-1010
Framingham Unicorn Society, P.O. Box 163, Framingham 01701	Oscar Wilde Memorial Bookshop, 15 Christopher St. 255-8097
Gay Academic Union of New England, P.O. Box 212, Boston 02101 266-2069	West Side Discussion Group, 37 Ninth Ave., NYC 675-0143
Gay AlAnon, South Shore 843-5300	NEW YORK (STATE)
Gay Alert (forgay community emergency only) 523-0368 or 267-0764	Capital District Gay Comm. Council, P.O. Box 131, 332 Hudson Ave., Albany 12210 (518) 462-6138
Gay Community News 426-4469	Dignity/Integrity/Rochester, 42 Tyler House, 17 South Fitzhugh St., Rochester, 14614 (716) 232-6521
Gay Hotline (3-12 pm, Mon.-Fri.) 426-9371	Gay Alliance of The Genesee Valley, Inc. 713 Monroe Ave., Rochester 14607 (716) 244-8640 or 244-9030
Gay Legislation '77, P.O. Box 8841, J.F.K. Station, Boston 02114 661-9362	Gay Brotherhood of Rochester, 713 Monroe Ave., Rochester 14607 (716) 244-8640
Rep. Noble's Aides 727-2584	Gay Community Service Ctr., 1350 Main St., Buffalo 14209
Gay Media Action, c/o GCN, Box 5000, 22 Bromfield St., Boston 02108 354-2079	Gay Liberation Front/U. of R., Todd Hall, River Campus, U. of R., Rochester, 14627 (716) 275-6181
Gay Men's Center, 36 Bromfield St. 338-7967	Gayphone (Mon-Sat 7-11) 423-3599
Gay Nurses' Alliance-East, P.O. Box 530, Back Bay Annex, Boston, MA 02117	Gay Students Assoc., 103 College Pl., Syracuse 423-2081
Gay People of UMass/Boston 287-1900 (ext. 2396)	Hamilton-Kirkland Gay Alliance, Box 80, Hamilton College, Clinton 13323
Gay Recreational Activities Committee, (GRAC) c/o GCN Box 8000	Lesbian Resource Center (formerly GROW), 713 Monroe Ave., Rochester 14607 (716) 244-9030
Gay Speakers Bureau, P.O. Box 2232, Boston 02107 354-0133	Stonewall Society, Poughkeepsie (914) 471-8885
Gay Way Radio (WBUR, 90.9FM) 353-2790	
Gay Youth Advocates, 70 Charles St. 227-8587	
Gender Identity Service 864-8181	
Good Gay Poets 536-9826	
Harvard-Radcliffe Gay Student Assn. 498-2111	
Homophile Community Health Service 542-5188	
Integrity, PO Box 2582, Boston 02208 262-3057	
Lesbian Liberation, c/o Women's Ctr. 354-8807	
Massachusetts Feminist Federal Credit Union, 186 1/2 Hampshire St., Cambridge 661-0450	
Metropolitan Community Church 523-7664	
MIT Student Homophile League 253-5440	
National Lawyers Guild, 595 Mass. Ave. 661-8898	
National Organization for Women 267-6160	
New Words Bookstore 876-5310	
Northeastern Gay Student Org., c/o Student Activities Office, 255 Ell Ctr. 253-5440	
Older and Other Gays, c/o GCN, Box 1500, 22 Bromfield St., Boston 02108	
Other Fund, Inc. (Gay United Fund), P.O. Box 1997, Boston 02105	
Project Lambda 523-0368	
Project Place 267-9150	
Sexual Health Centers of N.E., Inc. 739 Boylston St., Boston 02116	
Fr. Paul Shanley (Exodus Center) 333-0146	
Transvestites/Transgenderists: Frances Craig, P.O. Box 291, MIT Branch, Cambridge 02139	
Transvestites/Transgenderists: Ariadne Kane, Box 161, Cambridge 02140	
Tufts Gay Community, c/o Student Activities Office, Medford 02155 776-0921	
Unitarian Universalist Office of Gay Concerns, 25 Beacon St., Boston 02108 742-2100	
Women's Alcoholism Program, 1348 Cambridge St., Cambridge 02139 661-1316	
Women's Community Health in Cambridge 547-2302	
Wings Counseling 277-1761	
WESTERN MASS. (Area Code 413)	
Dignity/Springfield, P.O. Box 488, Forest Park Stg., Springfield 01108	
Everywoman's Center, Amherst 545-0883	
Gaybreak Radio (WMUA-FM, 91.9) 545-2876	
Gay Women's Caucus, Amherst 545-3438	
People's Gay Alliance, UMass/Amherst 545-0154	
Southwest Women's Center 545-0626	
Springfield Gay Alliance 732-9315	
Valley Women's Center, Northampton 586-2011	
EASTERN MASS (Area Code 617)	
Alcoholics Together, Worcester 756-0730	
Another Way Drop-In Center, 2 Wellington St., Worcester 01610 756-0730	
Brandeis Gay Alliance, Box 1321, Brandeis Univ., Waltham 02154 891-4384	
Clark Gay Center, Box A-70, Clark U., Worcester, 01610 793-7287	
Dignity/Merrimack Valley, P.O. Box 348, Lowell 01853	
Everywoman's Center, Box 949, 14 Center St., Provincetown 02657 487-3075 or 487-3344	
Gay Community Services, Box 815, Provincetown 02657	
Gaypeople/Drop-In Center, Campus Center, 100 Elliot St., Haverhill 01830 374-0929	
Haverhill, N.E.C.C. Gay Line, M. 8-10 am, T. 6-8 pm, W. 12-2 pm	
Homophile Assistance League of Provincetown, Box 674, P-town 02657, 158 Commercial St. 487-9633	
Homophile Union of Montachusett, P.O. Box 262, Fitchburg, 01420	
MCC/Worcester 756-0730	
New Bedford Women's Clinic 999-1570	
Provincetown 24-Hour Drop-In Center 487-0387	
Survival Crisis Line 471-7100	
CONNECTICUT (Area Code 203)	
"Come Out Tonight," Box WYBC/Yale Station, New Haven 06520	
CT Gay Task Force, PO Box 514, Hartford, CT 06101 522-5575	
East Conn. Gay Alliance, Norwich 889-7530	
George W. Henry Foundation, Hartford 522-2646	
Gay Alliance at Yale, 2031 Yale Station, New Haven 06520 436-8945	
Gay Alliance Office, Box U-8, Storrs, CT 06268	
Gay Switchboard 522-5575	
Hartford Gay Counseling 522-5575, 232-5110	
Institute of Social Ethics/National Gay Archives, 1 Gold St., Suite 22B, Hartford 06103 547-1281	
Kalos/Gay Liberation, Hartford 568-2656	
MCC/Hartford 232-5110, 522-5575	
The Church of the Eternal Flame Universal 527-2656	
Wesleyan Gay Alliance, Box 233, Wesleyan Station, Middletown, 06457	
Yalesbians, 2031 Yale St., New Haven 06520 436-8945	
RHODE ISLAND (Area Code 401)	
Alcoholics Together, 290 Westminster House 863-3062	
Brown University Gay Lib, 305 Faunce St., Rm. 510, Providence 863-3062	
Dignity/Providence, Box 2231, Pawtucket 02861	
Gay Help Line 831-9491	
Gay Women of Brown, c/o Sarah Doyle Women's Center, 185 Meeting St., Providence 02912 863-2189	
Gay Women of Providence 831-5184	
Integrity, Box 71, Annex Sta., Providence 02801	
MCC/Providence, 63 Chapin Ave. 941-8653	
MCC Innovative Ministry (terminally ill, aged and handicapped), Rev. Michael Nordstrum 231-5853	
Providence Gay Group of AA	
MAINE (Area Code 207)	
CMGA, Box 2242, Augusta 04330	
Gay People's Alliance, 92 Bedford St., University of Maine, Portland 04103 (ext 535)	
Gay Support & Action, P.O. Box 110, Bangor 04401	
Maine Freewoman's Herald, 193 Middle St., 3rd floor, Portland 04111 774-6071	
Maine Gay Task Force, 193 Middle St., Portland 773-5530	
Maine Gay Task Force Newsletter, P.O. Box 4542, Portland 04112 773-5530	
The Wilde-Stein Club, Memorial Union, University of Maine, Orono 04473	
NEW HAMPSHIRE (Area Code 603)	
Lesbian Support Group, UNH Women's Center, Durham, NH 03824	
MCC-Extension, 292 State St., Portsmouth, NH 03801 (617) 523-7664	
Nashua Area Gays 673-5315	
NH Lambda, lesbian group, P.O. Box 1043, Concord NH 228-8542	
Seacoast Area Gay Alliance, 75 Court St., Portsmouth, NH 431-4350, 436-7196, or 742-2947	
VERMONT (Area Code 802)	
Counseling for Gay Women & Men c/o Vermont Women's Health Center, 158 Bank St., Burlington 05401 863-1386	
Counseling — Support for Gay Women, c/o Susan Katz, Southern Vermont Women's Health Center, Rutland, VT 05701 775-1518	
Gay People at Middlebury, Middlebury College 656-4173	
Gay Student Union, Univ. of Vt., Burlington, 05401, M-F, 7-9 pm. 656-4173	
Women's Center, 182 Main St., Burlington, M-Th, 12-9 pm 863-1236	

calendar

5 tues

NYC — West Side Discussion Group topic on "Gay Lifestyle Patterns" with Jeffrey Johnson, 14th St. and Ninth Ave., 8pm, \$2 donation.

Boston — DOB women's discussion, 419 Boylston St., 7:30pm, Rm. 323, refreshments follow.

Boston — Gay Men's Center Pot Luck Supper, 7pm, Charles Street Meetinghouse.

6 wed

Boston — Older and Other Gays meet at Hill House, 74 Joy St., Beacon Hill, 7:30pm, all welcome.

Boston — Don C. Hanover III holds photography exhibit at B.O.S. Gallery, 259 Newbury St., opening today from 7-10pm, showing now thru April 30.

7 thurs

Boston — Viking Club Night at Herbie's Ramrod Room, 12 Carver St., from 10.

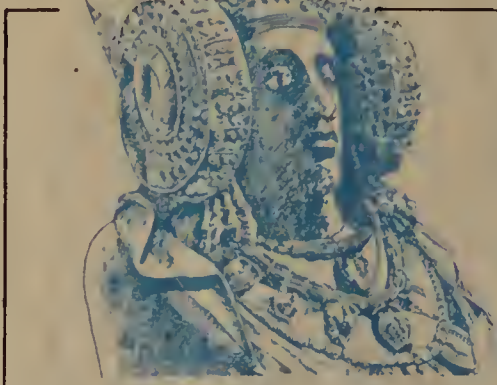
Boston — AM TIKVA Passover Party, 8pm, BYO Wine, Pastry provided, small donation asked, call 628-3986 for location.

8 fri

Boston — "Religion in the US - Organized Alienation?", with Lee Artz, member of Socialist Workers Party, and Ken Withers, gay activist, 8pm, 510 Commonwealth Ave., 4th floor, \$1 donation requested.

Cambridge, MA — Am Tikva, Jewish gay group, meets at 7:30pm at Phillips Brooks House, Harvard Yard, 3rd floor.

Cambridge, MA — Lesbian law group meeting at Bread and Roses Restaurant, 134 Hampshire St., 7pm.



9 sat

NYC — Demonstration against Singer Company (because they signed Anita Bryant to TV show) at Rockefeller Center, 12:30pm, for info call GAA, 675-2983.

Cambridge, MA — MIT Dance, Student Center, 84 Mass. Ave., 9pm-1am, DJ Disco, refreshments served, \$1.50 donation.

Cambridge, MA — Women's Dance at Old Cambridge Baptist Church, 1151 Mass. Ave., 8-12pm, to benefit Labyrinth Books, a NY feminist bookstore, \$2 donation, also bake sale (donations to this are more than welcome), child care provided.

NYC — West Side Discussion Group dance, 14th St. and Ninth Ave., 9pm, \$2

12 tues

NYC — West Side Discussion Group, "Being Gay in City Schools" by two teachers, 14th St. and Ninth Ave., 8pm, \$2 donation.

Boston — MCC hosts discussions, this week representatives from many gay organizations will be present to tell you about their groups, 7:30-10pm, Old West Church, 131 Cambridge St., info call 523-7664.

Boston — Integrity Eucharist and discussion, Emmanuel Church, Newbury St., 7:30pm, everyone welcome, info call 262-3057.

Boston — DOB women's discussion and refreshments, 419 Boylston St., Rm. 323, 7:30pm.

13 wed

Cambridge, MA — NOW sponsors a panel discussion on "Women's Identity: Its Problems and Potentials" at University Lutheran Church, Harvard Square, 8pm.

14 thurs

Cambridge, MA — National Organization for Women, Lesbian Task Force meeting, 7:30pm, 99 Bishop Richard Allen Drive, Central Sq., info call 661-6015.

15 fri

Boston — Margie Adam in concert at Jordan Hall, 8pm (see ad).

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